

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

VOL. I.]

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[No. 9.]

For the Gospel Messenger.

SERMON

On Colossians i. 23.

Continued from page 229.

HAVING shown the ignorance of the pagan world with respect to the Being and Attributes of God, and the superiority of the Gospel light, we come now to consider, as affected by the same circumstances, the subject of a divine providence.

Of all the articles of religion this is one of the most important for man to know, so far as his earthly existence and condition are concerned. But, on this all-important subject the heathen were equally ignorant. Some, as the Epicureans, totally denied it; others, as the Aristotelians, confined it to the heavenly bodies; and others again, as the Stoics, allowed that the world was governed by God, but denied his interposition in its particular concerns. The arguments in proof of a divine providence are certainly cogent. The regular return of the seasons, of light and darkness, and the revolutions of that great luminary, which rolls from day to day above our heads, stand not as the least amidst many more. But, it must be confessed, that there are arguments also in favour of the contrary opinion. When the mind contemplates one part of mankind enlightened by the splendour of natural religion, another illuminated by the still more glorious light of the Gospel, while other nations, as the Chinese,

Japanese, Siamese, and many more, are sunk in the grossest idolatry and most superstitious ignorance, it cannot conceive, how a God of infinite justice and mercy, if he regulated every thing in the world by his immediate superintendence, could bestow such unbounded favours upon one people, while he denies them to another. It is difficult to conceive, how he could suffer one of his most faithful servants, as is oftentimes the case, to be overcome by the wicked, and to groan during his whole life under the most grievous burden which human nature can endure, while the other enjoys uninterrupted prosperity. The mind cannot conceive, how an all-perfect superintending God, could suffer such irregularities, as these appear to the human intellect, unenlightened by revelation, to exist, not only in the moral, but in the natural world; how he can suffer such storms, pestilences, earthquakes and deluges to prevail, as have at different times swept away myriads of rational beings, without any discrimination between the good and the evil. The various arguments of this complexion, no doubt, contributed to produce those enemies to a divine providence, which have always existed in heathen countries from the earliest times to the present day. But happy, thrice happy are we, who enjoy the light of revelation. From revealed religion we may deduce satisfactory answers to all these objections. We are here furnished with direct information on this important subject. We

are taught (Matt. x. 29.) that not a sparrow falls to the ground without the permission of our heavenly Father; and that the very hairs of our head are all numbered. Inestimable truth! to know that the world which we inhabit is not, every moment, liable to dissolution from casual causes; to know when we see the world convulsed with war, and nation arming against nation, and foes increasing on every side, that we are under the immediate providence of a just, merciful and omnipotent God; to know, that if we faithfully serve him, his particular providence will dispel the storms, or prevent us from being swallowed up in the increasing and devouring vortex. This important truth many of the ancient Heathen openly controverted, while others had but dark and doubtful sentiments on the subject. This we find to be the case with the Pagans at the present day. Whence, then, cometh that certain knowledge which we possess on this all-important subject? Cometh it not from the Christian revelation? This is its fountain. It flowed from the mouth of the divine author of our religion, and, dividing itself into various branches, supplied, and still supplies, all Christendom with the waters of peace and comfort. Reflect, then, upon these things; the importance of knowing them, the ignorance of former times, the light of our own, and the source whence it sprung, and "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

The Gospel of the Son of God, gives us a satisfactory system of Religion, inasmuch as it teaches us in what manner God will be worshipped, and assures us of the efficacy of Prayer; while the light of nature affords nothing certain on these momentous subjects.

Notwithstanding the light which some of the most celebrated philosophers of Greece and Rome diffused

over the science of natural theology, there are many heads in this department of knowledge of which they were ignorant. That the Creator of heaven and earth, the sea and all that in them is, should be worshipped by every creature capable of adoration, is one of those things which Reason taught with the greatest certainty. The Heathen philosophers, therefore, easily concluded, that one proper species of adoration consisted in obedience to the laws of nature, and in the imitation of the moral attributes of God. But there still seemed to be something wanting; some external worship seemed still to be necessary. But how this should be performed the light of nature could never discover. It was a subject too capacious for her to comprehend. It was an object too far removed for her to discern. The ignorance of Pagans was not the cause of that gross and endless superstition, in which the Heathen world was, and is still involved. The inadequacy of reason to so great a work, was the real cause of all the perplexities and absurdities of the old philosophers; the cause of their advising mankind to comply with the idolatrous, unsatisfactory, and useless practices of the age and country in which they lived; the cause of our beholding those gigantic heroes in science, Plato, Cicero, and Epictetus, offering up their adoration at the shrine of a wooden God, and praying to it for deliverance. But further, had these philosophers been assured, that the species of adoration called Prayer, had been performed in a suitable manner, they could not have been certain that it would have availed with the Deity, or that it would have been useful to man. Here, again, the light of nature is obscured by clouds of doubt. All the arguments which she affords in favour of the efficacy of Prayer, amounted to no more than negative proofs. They only show, that it is not incompatible with the majesty of heaven, to

listen to the supplications of the inhabitants of the earth. But then, a knowledge of the attributes of God seems to inform man, that his Creator will grant him whatever is good for him without petitions; and yet, the same instructor, on some occasions, seems to whisper in his ear that this cannot be the case. The unenlightened philosophers of antiquity could not believe it. The mind recoils from the idea. The very principles of human nature revolt against it. The inherent and instinctive thoughts in the soul of man, declare that this cannot be the case. In the hour of distress, in the season of adversity, "the mind, dejected with evils which overpower its strength, relies no longer on itself. It casts every where around a wishing, an exploring eye, for some shelter to screen, some power to uphold it," and feels itself impelled by an irresistible force within, to bow the knee before the throne of God, and implore pardon, mercy and assistance from the supreme Governor of the Universe. This propensity to prayer is the natural dictate of the human heart. There are situations in life in which the Sceptic, nay, even the Atheist himself, is compelled to yield to this natural impulse of the mind. In this state of perplexity and uncertainty stood the Heathen world before it was illuminated by the Gospel. But, when "the day-spring from on high visited us," it threw a beam of light through the benighted mind of man, and taught him, that men ought always to pray and not to faint; that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry;" that "ask and it shall be given you, seek and you shall find, knock and it shall be opened unto you;" and that "whatsoever we ask in prayer, believing, we shall receive;" that "God is a Spirit, and they that worship him, must worship him in Spirit and truth." For the Father seeketh such

to worship him. That we "present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service, and be not conformed to this world: but be transformed by the renewing of our minds; that we prove what is that good, and acceptable, and perfect will of God." The life of man, since the moment when Eve, tempted by the enemy of our race, plucked the forbidden fruit, and she and Adam, by eating of it, violated the divine law, has always been a dark and miserable state. By that transgression, man forfeited his right to an earthly Paradise. The prosperity of every one is now so mixed with adversity, that life, so far as it respects this world only, is an object of no important concern. In this vale of tears, wretchedness, and wo, how inestimable a blessing would it be to know, to be certain, how we ought to worship the Ruler of heaven and earth; to be assured that "his ears are open unto our prayers," and that he will grant them to us if they be consistent with the eternal rules of righteousness, with the operations of providence, and with our own welfare. What solace would this knowledge impart to the distracted mind! What a powerful medicine would it apply to the distempered soul! What a softening balm would it infuse into the bleeding heart! Innumerable, indeed, are the advantages which would result from this blessed information. Possess the Gospel, and you possess all these blessings. "Continue, then, in the faith grounded and settled, and be not moved away from the hope of the Gospel." (*To be continued.*)

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Courage.—A Military Officer, who was so unfashionable as to profess religion, being challenged by another, coolly returned this answer: "Tell him, that though I fear not man, I am afraid of offending God; and though I want not courage to face a cannon, *I dare not venture to rush into the mouth of hell.*"

For the Gospel Messenger.

ON THE MINISTRY AS A DIVINE INSTITUTION.

No. V.

CHAPTER IV.

Ministry under the Gospel.

THE Jewish dispensation had its accomplishment in Jesus Christ. "He came not to destroy, but to fulfil. He is the end of the law for righteousness to every one that believeth."^a "Christ is the head of the Church."^b "God hath put all things under his feet, and gave him to be head over all things to the Church, which is his body; the fulness of him that filleth all in all."^c Christ, therefore, has authority to govern the Church according to his will, and to appoint its spiritual officers, as did Jehovah, in the old testament Church. "All power," says the Saviour to his Apostles, "is given unto me in heaven and in earth,"^d therefore, "as my Father hath sent me, even so send I you."^e Jesus Christ received his commission from the Father, and transferred his authority to his Apostles. He was sent to call a Church out of the world,^f "himself being the head corner stone," and to appoint a "Ministry of reconciliation,"^g—so he sent them abroad into the world, for the same gracious purposes.

It appears reasonable to believe from St. Matthew, that Jesus Christ did not leave the world, without giving instructions to his Apostles for the government of his Church. "Go ye," said the Saviour, "and teach all nations—to observe all things whatsoever I have commanded you."^h And the same inference may be drawn from the declaration of St. John, that "there are also many other things

which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."ⁱ Now, when we reflect on the importance of establishing a Church according to the divine will, and the very minute directions given by Jehovah for the form of the Church in the wilderness, we cannot believe that the Redeemer, "the head" of that Church, which is emphatically called by an Apostle, "the Church of the living God, the pillar and ground of truth,"^k should leave its form and government to the whims and caprices of men. But, as the Apostles did not write every thing which the Saviour *did*, so neither is it probable that they wrote all that *he said*. This is confirmed by St. Luke, who says, that our Lord "showed himself alive" to his Apostles "after his passion, by many infallible proofs, being seen of them forty days, and *speaking of the things pertaining to the kingdom of God*."^l Again. The Evangelist desires us "to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."^m Now, neither of the Evangelists have recorded this saying of our Lord's, in either of the Gospels. It is, therefore, as reasonable to believe, that Jesus Christ left with his Apostles as explicit directions for the government, as for the faith, of his Church. We must therefore endeavour to discover in the practice of our Lord, and in the directions and practice of his Apostles, the form which they gave to the Church.

"Jesus Christ is the head over all things to his Church."ⁿ But "it is evident," says the Apostle, "that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning Priesthood."^o How, then, can Christ have the Priesthood?

^a Rom. x. 4.^b Eph. v. 23.^c Eph. i. 22, 23.^d Matt. xxviii. 18.^e John xx. 21.^f John xv. 19. Matt.

xxviii. 19.

^g 2 Cor. v. 17.^h Matt. xxviii. 18.ⁱ John xxi. 25.^k 1 Tim. iii. 15.^l Acts i. 3.^m Acts xx. 35.ⁿ Eph. i. 23.^o Heb. vii. 14.

The same Apostle informs us, that both the Law and the Priesthood were changed by "Him who said unto [Christ,] Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a Priest for ever after the order of Melchisedeck."^p Under the old dispensation, the Law and the Priesthood were the shadow of good things to come. If the Jewish Priesthood which consisted of three Orders, was a shadow of the evangelical Priesthood, the substance must have some resemblance to the shadow; and we should expect to find in the Christian Church, the three orders of the Ministry, as we see they existed in the Jewish. Under the new dispensation, all the types and shadows have their perfection and accomplishment in Jesus Christ. St. Paul declares that, "Christ glorified not himself to be made an High Priest—but he was called of God an High Priest after the order of Melchisedeck."^q It is "evident," therefore, continues the Apostle, "that after the similitude of Melchisedeck there ariseth another Priest, who is made, not after the law of a carnal commandant, but after the power of an endless life."^r The Christian Priesthood, the antitype of the Jewish, is to continue through all ages, until the Church becomes triumphant in heaven.

The Evangelical Priesthood was foretold by the Prophets. In a Psalm acknowledged to belong to the Messiah, David says, "The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchisedeck."^s The Patriarch Abraham gave tythes to Melchisedeck, the Priest of God, and received from him a blessing.^t He was a type of the Saviour, therefore the Apostle says, "without all contradiction the less is blessed of the better."^u "Seeing,

then," says St. Paul, "that we have a great High Priest that is passed into the heavens, Jesus Christ the Son of God, let us hold fast our profession."^v Now it follows, that if Christ be an *High Priest* in his Church, there must likewise be inferior Priests, and Prophecy has declared the fact. "And I will also take of" the Gentiles, "for Priests and Levites, saith the Lord."^w And this evangelical Priesthood, consisting of different orders, are "to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ."^x "We have an altar," says St. Paul, "whereof they have no right to eat which serve the tabernacle."^y It is not the carnal things of the ceremonial law which are offered on the Christian altar, but "the sacrifice of praise to God," in commemoration of the sacrifice of the cross. We do not believe in the doctrine of transubstantiation; because "Christ was *once* offered to bear the sins of many,"^z and is not to be offered again. "The *Levitical Sacrifices* were but *Types* of the Lamb of God, when not actually slain; and the *Eucharistical sacrifice* is a *memorial* of him ever since he was slain.

The Levitical Priesthood, we see, was changed, when the law, and the temple service were abolished. All the types which prefigured the great atonement being accomplished in the sacrifice of the Son of God, were no longer necessary. All the obligations of the moral law remain; but the figurative and temporal ceremonies were abolished. The Levitical Priesthood was likewise abolished, and a spiritual worship by an evangelical Priesthood, ordained in its place. If this Evangelical Priesthood did not consist of three orders, it could not be the antitype of the Jewish Ministry.

A PARISH MINISTER.

^p Heb. v. 5, 6. vii. 12. et alibi passim.
^q Heb. v. 5. 10. ^r Heb. vii. 15, 16.
^s Ps. cx. 4. ^t Gen. xiv. 18—21.
^u Heb. vii. 4—8.

^v Heb. iv. 14. ^v 5. ^{vi} 20.
^w Isa. lxvi. 21. ^x 1 Pet. ii. 5.
^y Heb. xiii. 10. ^z Heb. ix. 26. 28.
^x 10.

For the Gospel Messenger.

A COLLOQUY ON DUELLING.

A. BUT how would you act if a challenge was sent to you?

B. I would forthwith pass it to the Attorney-General.

A. Then the community would despise you as a coward.

B. That would be very unjust, for surely he does not want true courage who can act in opposition to the general sentiment. Was not he a brave man whom Horace describes as "inflexible to truth and obstinately just," not to be moved by "haughty clamours and tumultuous cries?" The man who is guided by his fears, and not by his understanding, is surely not a brave man.

A. My definition of a coward is one who immoderately fears death.

B. This is not accurate, for many a coward has rushed into the arms of death. His fears have driven him to a course of conduct which true courage would have avoided. Solomon tells us that, fear betrays the succours of reason. The man under the influence of fear, (no matter what the exciting cause of that fear is) rather than of his mind and conscience is a coward. And to how many, if not all duellists, will this description apply?

A. And could you patiently endure the imputation which would rest upon you if you pursued the course you have proposed?

B. I would endeavour to correct the public opinion respecting me, by distinctly stating the motives which had influenced me: 1. A determination to obey the laws of God rather than the law of honour, or any other law in opposition to them. 2. A respect for the laws of my country. 3. A horror of such atrocious crimes as suicide and murder, which I conceive involved in the practice of duelling.

A. If you were a professor of religion, the public would sustain you in

these grounds.* Common consistency forbids a man who is a communicant from accepting a challenge.

B. I am not a communicant, but I am a professor of religion. I have not (as I ought) made the *formal* profession which the Church requires of her members when "they arrive at years of discretion;" but I was baptised and educated in the Christian faith. I have uniformly declared my belief in it. I am recognized as one of the congregation. And although liable to the charge of too many omissions and transgressions, there is no reason that I should add to their number; there is every reason that I should cherish, as a fundamental principle of conduct, a supreme reverence for the divine law.

A. All this is logical enough: But the world will say, if you are a religious man, we should wish some earlier and better proof of it than your refusing a challenge.

B. I do not tell you I am a religious man; alas, I feel that I am not, but that I recognize the authority of religion. I have for years attended public worship. I have a thousand times declared that I believe in Christianity. I have had my children baptised. Now, to act as you would have me, would be virtually declaring that I have hitherto been a hypocrite, or that I renounce religion—that I no longer admit its authority. Again, the refusing of a challenge is no proof of a man's being religious; but if he does it from religious motives, it merely proves that he has a wish to be religious—that he has that disposition which must be at the foundation of the religious character, viz. a paramount reverence for the divine authority. But there is no occasion to dwell on this plain point. What do you think of my second reason?

* A refusal on the part of a Member of Congress from Virginia, some years ago, on the ground that he was a professor of Religion, was very generally approved.

A. Why, as to that, the framers of the law are among the first to violate it.

B. That is a dreadful fact, but it is no argument. You will admit that I uniformly obey the laws of the land, and therefore *in this case* might plead consistency. If a man may follow his inclination as to one law, another citizen may, with the same propriety, pursue his inclination as to some other law. You choose to kill your neighbour in one way, why may he not kill his in another way? What then becomes of the civil authority? Is not the example most pernicious? If custom in any one instance becomes paramount to law, must not the arm of civil power inevitably be relaxed and enfeebled? How important in a free country that this power should retain all its legitimate strength!

A. Do you mean to say that an individual is with his single arm to uphold the civil authority, or that he is capable of doing this?

B. Society is but a collection of individuals. Let each citizen by his obedience strengthen the government. If disobedience has long been common, the sooner the reformation takes place the better, and it must be commenced by some one. I have no doubt my example (though I pretend to no greater influence than belongs to every man who has a fair reputation and many friends) would be followed. My successor in this good path would have many more followers. If the origin and progress of the evil custom (whose torrent must be resisted unless we will consent to abandon every thing valuable in life) were fairly traced out, we should find that it began with some man of influence, was imitated by others, and they again by many more, and so on. Let truth avail herself of the same means by which error hath triumphed. I shall not live to see the result. But I have no doubt of it, if some man will be bold enough to

step forward, and set an example worthy of a good citizen and a Christian. If the friends of order and good government are true to themselves, a happy and very generally desired reformation will be surely effected.

A. My friend, I have the utmost confidence in your sincerity; but, be assured the world would question it. Why should you volunteer a martyrdom in the cause of the duelling law?

B. Surely you are mistaken. I believe that the reflecting part of the community would in due season, if they did not at first do me justice. They are indeed the minority; but it is their good opinion only to which I attach the least value; but admit that even these would disapprove of my conduct in relation to this matter; am I so dependant on their smiles that the absence of them is a martyrdom? This is a phantom conjured up by your imagination. Public censure would be felt as a very small evil by a man sustained and cheered by conscience, as he would be in a case like this. If the good opinion of his friends was essential to his comfort, Providence would furnish opportunities for recovering it. How many occasions occur in the course of life, in which a man may prove that he possesses genuine courage, (a quality worthy of man's noble nature and high destination—a Christian virtue which was eminently exhibited by "the Prince of Peace,") without resorting to the very equivocal test of a duel.

A. I frankly confess that I cannot entertain this sort of abstract reverence for the laws.

B. That remark corroborates an opinion I have long entertained, that the advocates for duelling are more influenced by inordinate self-love, than they are themselves aware of. It is this which blinds the mind to the consequences which must result to society, and to the most important, even the everlasting interests of the individuals concerned. Even they

who reject our holy religion altogether, who habitually disregard the principles of natural religion, and literally make public opinion their idol, implicitly obeying its mandates, and anxiously seeking its approbation as if it were the "one thing needful," might yet reasonably pause when the question was, whether they should consent or refuse to commit a "felodese," and steep their hands in the blood of a human being. There is a gradation in offences against morality; and they who professedly have no religion and little regard for morality, might yet well hesitate to enter the path of the suicide and the murderer.

A. These are very harsh expressions.

B. It is high time that the friends of religion, law and humanity should speak plainly and fearlessly on this subject. If you can prove to me that he who day after day entertains a project of exposing his life to almost certain death, and of deliberately levelling a pistol at the heart of a brother man, and at length executes this design, does not incur the guilt of the crimes which I have mentioned, I shall endeavour to listen patiently to you; but I have no doubt that you will, on reflection, abandon the attempt. Wise and good men have taken much pains to prove the guilt of duelling. This was necessary because it had been denied, just as it became necessary, when Hume, to the astonishment of every one, argued for the innocence of suicide, to prove the contrary. But, at present, arguments on these points may well be spared. They are not necessary, and the repetition of them seems to imply the possibility of the opposite positions being true. Let the friends of truth now pursue a different course, and habitually speak and act as if *they* were settled positions, (and indeed they are so, if any question in morality can be settled) that duelling is forbidden by the divine law, and

therefore is under no circumstances whatever to be tolerated—that it is a double breach of the sixth commandment, and therefore he who practises it is justly liable to the remorse and the odium which peculiarly attaches to that transgression. To your question then, What is a man to do if he is challenged? I would give another reply which covers the whole ground. I will not undertake to say what he should do, but I will say what he should not do. He should not obey man rather than God. He should not listen for a moment to the fashionable counsel on this subject. He should not consent, whatever else he may do, to go the length beyond which the utmost malice and revenge cannot go. He should at least resolve that he will not himself rush with all his sins upon his head, into the presence of his almighty and justly incensed Judge; or be instrumental in bringing any son of Adam to the same awful precipice.

VIR.



For the Gospel Messenger.

ON MORAL AND RELIGIOUS RECTITUDE.

WHATEVER is true, is from God, for God is truth. *John* xvii. 17. *Rom.* iii. 4. *2 Cor.* i. 18. Whatever is not true, is from the Devil, for he is a liar from the beginning, and the father of lies. *John* viii. 44. Let every thing in religion and morals be tried by this rule, and then, perhaps, the world will be governed by other principles than it is now. All our actions may be resolved into right or wrong. There is no intermediate point; there is nothing which inclines either way, or approaches to both. Liberality in morals is vice, and in religion, hypocrisy. If we wink at obliquity in either, we are vicious. If we are not as good, according to our means and opportunity, as the gospel of the Son of God requires us to be,

and yet think we are good enough for heaven, we deceive ourselves. Hypocrisy and deceit lie at the bottom of fashionable liberality. The path of duty is a straight forward course, from which we must neither turn to the right hand nor to the left; whether by so doing, we shall please others or not. Where it is a matter of duty, it is paramount; and the opinion of others must not be allowed to interfere with a rule of right. God alone, who has the right, has imposed our religious and moral obligations, and our first and great duty is, to obey him. If we know, and all may know from his revealed word, what he requires of us, and we act in opposition to this knowledge, we sin against our own souls, and the wages of sin is death. Rom. vi. 23. His law is before us and is paramount; and we are accountable for our conduct. It depends upon ourselves, whether we will obey it or not. None, however, can insult the majesty of Jehovah, and go unpunished, either here, or hereafter; but least of all can any one reasonably expect to receive his blessing, while he continues to live in known and wilful sin and disobedience.

A CHRISTIAN MORALIST.

For the Gospel Messenger.

REMARKS ON "A COUNTRY PARSON."

THE remarks of *A Country Parson* in your last number, on his situation on the Lord's Day, in consequence of the conversation which too often occurs at our Church doors, appeared to me judicious and scriptural. But in a note, he has qualified his animadversions in a way which, I humbly conceive, is inadmissible. He excepts "conversation on Agricultural subjects," which, he says, "may not be without its use;" and though he considers, that even this to-

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pic interferes with the feelings of a pious *Clergyman*; he intimates, or I greatly mistake, that it may not be disagreeable, or unprofitable, to a pious *Layman*. Now, Sir, in behalf of the Laity, I beg leave to dissent from these positions; convinced that secular conversation on such a day, and at such a place and time, is unbecoming in any who call themselves Christians; that it must be listened to with pain by every true Christian, and that it is utterly inconsistent with the obligations of the Lord's Day. Upon inquiry it will be found, that Agriculture is the most common topic on such occasions, and if that be correct the license is sufficiently extensive. But if this, why not politics, why not intelligence of any kind? How much better if the conversation was of the nature referred to in Malachi iii. 16. But it would be safest for each worshipper to take his seat in the Church, and pass the short time previous to the commencement of the worship, in meditation on the divine mercy, and the duties immediately before him, in self-examination, and in reading his Bible or his Prayer Book.

SUNDAY.

To the Editors of the Gospel Messenger.

MISSIONARY REPORTS.

I NOTICED in the *Theological Repository* for June, a work which I occasionally see, the following paragraph, in the Journal of some American Missionaries at Jerusalem:

"May 26. In a conversation with his Arabic Master, *Papas Isa Petros*, Mr. Fisk stated to him the ecclesiastical usages and religious opinions of Christians in America. To many of the particulars his answer was, '*like the first Christians*;' and he afterwards added, that he thought the American Churches must be more like the first Christians than

any other Churches at the present day."

I confess, Messrs. Editors, I was greatly surprized at this account of the "American Churches;" but as I do not know to what Christian denomination the Missionary belongs, I am not able to see the scope of the statement. "The American Churches must be more like the first Christians than any other Churches at the present day!" I should like the compliment, if it were true; but as to the matter of fact, where, Messrs. Editors, does it exist? The primitive Christians, we are informed by St. Luke, "were of one heart and of one soul;" Acts iv. 32. they had but "one Lord, one faith, and one baptism." Eph. iv. 5. But is this the case at the present day in America, or, indeed, any where else? Can any one acquainted with the religious opinions of the Christian world assert, that the "*ecclesiastical usages, and religious opinions*," of the various denominations, induce him to believe, that we all have the *unity* of the primitive Christians? Are Protestants and Roman Catholics, Pædobaptists, and Antipædobaptists, Unitarians and Trinitarians, all "like the first Christians?" And if they be so, are there no other Churches like them in other parts of the world? I think the teacher of Arabic, be he Jew, Turk, Christian or Infidel, is rather out in his judgment about this matter.

Is it not reasonable therefore to suppose, that the Churches of one particular denomination must have been selected as the favourite specimen, and presented to the Arabic teacher's view? If we knew which this was, we should understand the subject better.

AN OBSERVER.



By doing good to those who have evil intentions against you, you thereby shut their mouth. *Asiat. Prov.*

For the Gospel Messenger.

DEDICATION OF CHURCHES.

A WRITER in the *Christian Observer* for last January, p. 27. in some remarks on New Churches, has the following passage:

"Is it lawful and consistent for Protestant Christians to '*dedicate*' their Churches to St. George, or any other saint, imaginary or real? There is certainly no objection against *calling* a church 'St. George's;' but I think no Christians who deny the invocation of saints, should *dedicate* their churches to them. I would suggest that the more Protestant-like way would be to dedicate their churches to the Most High God, *by the name of St. George's.*"

This complaint, as it appears to be, is entirely new to me. I had never before understood, nor do I now know how to believe, that Protestant Churches were *ever dedicated* "to St. George, or any other saint, imaginary or real." It is usual for Episcopal Churches to be designated, and known in law, by a distinctive name; but, as far as my knowledge extends, they are *dedicated only to Almighty God*. The form of Consecration used by the Church of England,* is nearly the same as that used in our own Church, except where a difference in our civil institutions has rendered alterations necessary.

Taking the Ordinal of our Church for our data, we find in the first prayer made by the Bishop, the following passage: "Vouchsafe, O Lord, to be present with us, who are here gathered together, with all humility and readiness of heart, to *consecrate this place to the honour of thy great name*; separating it henceforth from all unhallowed, ordinary and common uses, and *dedicating it to thy service*," &c. This passage is likewise in the English form.

In "the sentence of Consecration,"

* Burn's Eccles. Law, I. pp. 328—334. Lond. 1809.

is this, or nearly a similar, passage—*"consecrated to the christian worship of Almighty God, by the name and title of ———."*

In the Bishop's declaration immediately after this, we find this passage: *"to appropriate and devote this house to thy [the Lord's] honour and worship."* This is nearly the same in both Churches.

In the Collect, is the following: *"O most glorious Lord—graciously accept the dedication of this place to thy service."* The same in both Churches.

These quotations will be sufficient to show, that if there be any thing wrong in the consecration of Churches in England, the errors and innovations, whatever they may be, are contrary to their own form, and have never been introduced into the Church in this country. And further, that as we know nothing of "the invocation of saints," we "dedicate our Churches to the Most High God," alone, and not to his creatures.

AN AMERICAN EPISCOPALIAN.



For the Gospel Messenger.

OF THE PHRASE "RECONCILED TO GOD."

IN Southey's life of Wesley (Note xiii, at the end of vol. 1.) an account is given of the peculiar opinions of the celebrated William Law. It is well known, that, towards the end of his life, this extraordinary man adopted some of the extravagant notions of Jacob Behmen. Among those mentioned in the place above alluded to, is the following: "He utterly rejects the doctrine of the Atonement, and ridicules the supposition that the offended justice of the one perfect supreme Being requires any satisfaction." In support of this, "he alleges that St. Paul, when he speaks of Redemption, says, *God was in Christ, reconciling the world to him-*

*self.** Now, he adds, had the Almighty required an Atonement, the converse of this proposition would have been the truth, and the phrase would have been *reconciling himself to the world."*

Such is his opinion on this important subject, and such the support which he finds for it in scripture. Now, to show that he has mistaken the language of inspiration, and that the *converse of the proposition*, as he expresses it, is really meant, I will adduce a few extracts from the excellent work of Dr. Magee on Atonement and Sacrifice.

Having mentioned several writers who have held the same opinion, and one of whom goes so far as to assert, that "the New Testament knows no such language, as that God was reconciled to the world," he remarks, It very fortunately happens, that we have the meaning of the words in their scripture use, defined by no less an authority than that of our Saviour himself. *If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift, before the altar, and go thy way—first be reconciled to thy brother, and then come and offer thy gift.†* Now, from this plain instance, in which the person *offending* is expressly described as the party to *be reconciled* to him who had been *offended*, by agreeing to his terms of accommodation, and thereby making his peace with him; it manifestly appears in what sense this expression is to be understood in the language of the New Testament. For the words must necessarily signify, *take care that thy brother be reconciled to thee*, since that which goes before is not that *he* hath done *thee injury*, but *thou him.‡*

* 2 Cor. v. 19.

† Matt. v. 23, 24.

‡ The Greek word seems to have the force of that Hebrew conjugation (Hithpaël) which is *reciprocal*, implying to *reconcile one's self to another*, that is, to *appease*, or *obtain the favour of*, that other. Dr. Hammond.

The word which is here rendered *reconciled*, is used in the same application by the lxx. on 1 Sam. xxix. 4, where they speak of David's *appeasing the anger* of Saul. *Wherewith shall he reconcile himself to his master?* according to our common version. Not, surely, how shall he *remove his own anger against his master*; but, how shall he *remove his master's anger against him?* how shall he restore himself to his master's favour? If any additional instance had been wanting, to establish the use of the word in this sense among the Jewish writers, this one must prove decisive.*

It is evident, then, that the writers who have grounded their objection against the propitiation of the Divinity, on the use of the word *reconciled* in the New Testament, have attended rather to the force of the term as applied in the language of the translation, than in that of the original. But, even without looking beyond the translation, it seems surprising that the context did not correct their error, clearly determining the sense, not only in Matt. v. 24, where it is perfectly obvious and unequivocal, but also in 2 Cor. v. 19, in which the manner of reconciling the world *to God* is expressly described, viz. his *not imputing their trespasses unto them*, that is, his granting them forgiveness.†

X.



To the Editors of the Gospel Messenger.

IF you think the following extract from the Sermon of Commissary Garden of sufficient interest, for insertion in your valuable work, it is at your service. As the account which it contains is not generally known, it

* In the New Testament, the word occurs in the same meaning in Rom. v. 10, and 1 Cor. vii. 11.

† Magee on Atonement and Sacrifice, New-York ed. p. 31. 121.

may be acceptable to many of your subscribers.

False pretences of special individual intercourse with heaven have, in all ages, and under all religions, obtained; and the fanaticism which has gross sensuality for its principle, its invariable concomitant, at least, if not its original exciting cause, is as reasonably the dread and horror of the sincere and sound professor of the religion of the Gospel, as it should be of the Patriot, the Philanthropist, or Statesman. The Spirit which actuated the unfortunate people, whose story as here told makes part of our colonial history, may be traced every way alike in religious history, and will be recognized by its prominent features, the same *earthly, sensual, devilish* intruder, into the household of honesty and truth. P.

THE CASE OF THE DUTARTRES,

Taken from a Sermon preached in the Parish Church of St. Philip's, Charlestown in South-Carolina, on Sunday, the 13th day of July, 1740. By Alexander Garden, M. A.

THE Dutartres, you know, were a family of French extract (consisting of the two parents and eight children, four sons and four daughters) settled in Orange quarter* in this Province. They were always in low circumstances of life, but of honest repute, and for many years behaved themselves regularly and blameless in all outward instances of religious and moral duty. But some years before the fatal period, came hither a certain strolling Moravian, Dutch or Swiss Enthusiast pietist, (as I could learn) named Christian George, or some such name; who, partly by conversation and partly by the writings of Jacob Behman and other authors of the same stamp, he put into their hands, soon filled their heads with many wild and fantastic notions.

* In St. Thomas' Parish, about 22 miles from Charlestown.

These so grew and multiplied upon them, that in a year or two's time they began to withdraw from public worship, and all outward ordinances of God in his Church, and from all conversation with the world, and strongly to conceit that they were the alone family upon earth, who had the true knowledge of God amongst them, and whom he vouchsafed to instruct and direct, either by the immediate impulse of his holy spirit, or by signs and tokens which he gave them. Finally, it came to open visions and revelations. God raised up a Prophet amongst them from amongst themselves (Peter Rombert, who had married the eldest daughter of the family, a widow) like unto Moses, and to whom they should hearken, and to this Prophet God was pleased openly and plainly to reveal; that the wickedness of men was now again become as great upon earth as in the days of Noah; and that he purposed to destroy mankind a second time from the face of the earth, as he did in those days, all but that one family, whom he would preserve as he did Noah's, for raising up a godly seed upon it. This revelation he was sure of, he knew it, he felt it, as certainly as the wind blowing on his body; and they with as full assurance, believed and depended upon it.

Soon after this, God was pleased to reveal himself again to the Prophet a second time, saying, Put away the woman whom thou now hast for thy wife, for when I have destroyed this wicked generation from off the earth, then I will raise up her first husband from the dead, and they shall be man and wife as before, and go thou and take to wife, &c.

So far possessed were these poor wretches with a conceit of their own holiness, and of the impurity and wickedness of others, that they would give no obedience to the Civil Magistrate, nor any of the laws or ordinances of man; and, accordingly, refused to comply either with the Militia

Law (on pretence that God commanded them to bear no arms) or the law for repairing the highways. After long forbearing, Justice Simmons, (a worthy magistrate and captain of the militia in those parts) saw it necessary to issue his warrants for levying the penalties of those laws upon them, and for bringing before him Judith Dutartre, the Prophet's revelation wife. The constable having received these warrants, got two or three of his neighbours to go with him, doubting what usage he might meet with in the execution of his office from so odd a family. The family acquainted of their coming, and their errand, consulted their Prophet, who soon told them, that God commanded them to arm and defend themselves and their substance, from the persecutions and robberies of the men of the earth, and that no weapon formed against them should prosper. On which they forthwith arm themselves, fire upon the constable and those persons with him, and drive them out of their ground. This was not to be suffered, and therefore the Justice taking with him ten or a dozen men of the militia, went straight to protect the constable in the execution of his office. On their approach, this wretched family shut themselves up in their house, and thence fired like so many furies, shot the unfortunate Justice dead on the spot, and wounded several of his men. At length the house was forced open, Mrs. Lesad killed, and the rest (six in number) taken prisoners and brought hither to Charlestown, where, at a Special Court of General Sessions, held on the 29th and 30th September, Anno Domini 1724, five of them, viz. Michael Boineau, Peter Dutartre, Daniel Dutartre, John Dutartre and Peter Rombert, were arraigned and tried for murder, found guilty and condemned.

Alas! poor miserable creatures, how amazing a delusion prevailed over them! they had the Spirit of

God (especially the Prophet) leading them into all truth; they were sure of it, they knew it, they felt it; this Spirit commanded them not to bear arms in rebellion against the laws of their country, and so commit murder! The Holy Spirit of God commanded them to commit adultery, incest, rebellion and murder!

But, were ever these miserable wretches convinced of their delusion? No, my brethren, not as to the three chief or principal of them, (viz. the Prophet, the father of the family, and Michael Boineau) not to their last breath! They appeared on their trials altogether easy and unconcerned. They had God on their side, and therefore feared not what man could do unto them. They freely told their story in all its circumstances in open court, and with a good countenance; very readily owned the facts and circumstances of the rebellion and murder charged upon them; pleaded justification in all, as authorized of God, and averred, that they had done nothing in one or other of the cases, but by his express order and command.

As the visiting of persons under sentence of death is a part of my duty as Minister of this place, so I attended these unhappy creatures with more than ordinary pains and diligence. They very readily owned, repeated and confirmed all the facts and circumstances as beforementioned, with no material variation from what they had done in court; but when I came to reason with them on those facts, and endeavour to convince them of the errors and wickedness they were guilty of in committing them, they treated me with great disdain. Their motto was, answer him not a word. They had the Spirit of God speaking inwardly to their souls; who was I to pretend to talk to or instruct them; they had obeyed the voice of God, and were about to suffer martyrdom for it; but God had assured them, that he would

either work a great deliverance for them, or raise them up from the dead the third day. And thus, the three beforementioned (who were executed) continued to insist, and aver, to their dying breath. Their last words to the spectators were, that they should surely see them alive again from the dead the third day. As to the other three, the daughter Judith was not tried; the two sons, Daniel and John Dutartre, (about eighteen or twenty years of age) who were tried and condemned, continued sullen and reserved, till after finding no resurrection of the others from the dead as they expected, they became sensible of their delusion, at least professed themselves so, and were pardoned. But alas! one of them relapsed into the same snare, and murdered an innocent person without any previous quarrel, or provocation, and for no other reason, as he acknowledged, but that God commanded him to do it. He was tried for the murder, found guilty, condemned and executed. I attended him again under this second sentence of death, and it pleased God with all apparent success. No one ever appeared more sensible of his delusion, or to die a more hearty and sincere penitent, or in greater professed hopes of salvation through the all-sufficient merits of Christ his Redeemer.

And thus ended this tragical scene of enthusiasm, in which no less than seven persons lost their lives; one killed, two murdered, and four executed for those murders; a remarkable instance to what heights of extravagance, folly and wickedness, this turn of head or imagination will hurry the poor souls of men.

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If we are fond of health and life, we must be temperate and chaste: If we would have few enemies, we must be just and honest: If we would have many friends, we must be humane and courteous. *Rutherford on Virtue.*

For the Gospel Messenger.

THE LAY CURATE.

Irreverent behaviour in Church.

"Perish the virtue as it ought, abhorr'd,
And the fool with it, who insults his Lord."
COWPER.

OF the various kinds of Music that attract attention and engage the heart of man, none ought more deeply to interest his affections than Sacred Music, particularly when performed as a portion of the divine service in the House of God. The place, the altars, the ceremonies of the sanctuary, naturally produce an association of ideas connecting time with eternity, such as we might reasonably hope would secure to every portion of the offertory somewhat more than an ordinary degree of respect and veneration. It is not, however, always so. The contemplation of the pious worshipper is not unfrequently disturbed, and his senses pained, by witnessing a levity of conduct bordering on immorality even in organ lofts, where it would appear as if those situations in the Temple, generally screened as they are by curtains, were only meant to accommodate loungers, and to conceal, at least partially, the buffoonery of folly and irreligion, from the mortified gaze of the pitying beholder. Such conduct, so indulged, cannot but be offensive to God. It is offensive even to reflecting man; and it would be well for those who practice it to remember, that the eye of him who, at the Temple of Jerusalem "poured out the changer's money and overthrew the tables," and who said unto them that sold doves, "take these things hence," still perceiveth such things. St. Austin remarks, "if Christ was thus zealous against the buyers and sellers in the Temple, what would he be now if he were to see drunkards and swearers, &c. in his House?" and as it is added by an eminent Divine on the same subject, "What moreover

would he be, if he were to see men forget that it is his House by inattention or indevotion in it? by making it a place for compliments and common conversation? This is, indeed, to profane the House of God; and if we continue to do so, if we remain thus unholy, we may have an entrance into the outward walls of the Church it is true; but that will not either make us either living members of it here, or of the Church triumphant hereafter," into which "there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they that are written in the Lamb's book of life." "Take, therefore, these things hence," and beware, my brethren, observes the same writer, "lest you profane and defile the Temple of God, either by a life of sin, or indecent behaviour to your own great harm, and the singular offence of others."

It is not for us to point out the causes that lead to consequences so fatal to the vital interest of Religion, so destructive of the principle of morality, and so subversive of the hope of the attainment of future everlasting happiness. That duty we respectfully submit to a more competent authority, only recommending to our readers the following appropriate observations of *Quenelle*, who in allusion to the subject of our notice, says "It is very remarkable, that both the first and the last time that our blessed Lord was in the Temple, after he was baptised, he signalized his zeal against the irreverence and profanation of which the Jews were guilty therein. Will not the example of our great High Priest awaken the zeal of all those who are invested with his authority, against so many profaners of the Churches where the majesty of God resides? profane, unprofitable, and criminal discourse, indecent postures, a scandalous unseemliness in dress, meetings about business, sinful assignations, and

vain, extravagant and wicked thoughts; these are much more insupportable in the Temple of God, than either those creatures which were designed for sacrifice, or than the bare trading in things of the like nature."

We now for the present dismiss our remarks, acknowledging our willingness to resume the pen, whenever through the medium of the *Gospel Messenger* we shall be likely to advance the cause of religion and morality, or to defend the Sanctuary of God from profanation.

"All is in his hands, whose praise I seek;
In vain the Poet sings, and the world hears,
If he regard not, though divine the themes
'Tis not in artful measures, in the chime
And idle tinkling of a minstrel's lyre
To charm his ear, whose eye is on the heart.
Whose frowns can disappoint the proudest strains,
Whose approbation prosper even mine."



For the Gospel Messenger.

REV. JAMES WETMORE, A. M.

THE Rev. James Wetmore, A. M. was a native of Middletown, Connecticut, but the time of his birth is not known. He was educated at the collegiate school in Seabrook, which was afterwards removed to New-Haven, and obtained the title of Yale College. The degree of Bachelor of Arts was conferred on him in September 1714, and of Master of Arts in September 1717. About the month of May in 1718, he was invited by the people of North-Haven to settle with them as their Minister; and in November following, he was ordained the first congregational Pastor in that place. Here Mr. Wetmore was greatly esteemed and beloved by his people, as might reasonably be expected from the suavity of his temper, and the regularity of his conduct. But after he had laboured with them

nearly four years, he altered his religious sentiments, and in September 1721, declared for Episcopacy. In consequence of this change of opinion, he immediately took a dismission from his then pastoral relation; and, in 1723 went to England, where he was ordained both Deacon and Priest by the Bishop of London. The same year, he was appointed by the society in England for the propagation of the Gospel in foreign parts, to be their Missionary at Rye in the province of New-York. In this mission he remained thirty-seven years, as much respected and beloved by his congregation as he had been in his former station. While Rector of this parish he had several religious contests with the people called Quakers, to which he was driven by their frequent attempts to proselyte and draw off the members of his church to their Society. For he did not think it was uncharitable to contend for "the faith once delivered to the Saints." This is a discovery peculiar to modern times, and is the effect of the new divinity which cannot subsist but upon the utter subversion of all that is primitive and orthodox.

Mr. Wetmore died May 14, 1760; and what is remarkable, his successor in the congregational church at North-Haven died on the same day.

I have often heard some aged persons, who recollected Mr. Wetmore, speak of him with great veneration as a good man and a sound divine. He was not the elegant orator, and the fascinating speaker; but he was the rational and evangelical divine; and few clergymen in his day wrote better. When a little work entitled "the Englishman directed in the choice of his Religion," was republished in the city of New-York, he wrote a preface or introduction to it, which was considered to be very good. He also wrote and printed several dialogues in answer to the Quakers, and in defence of the doctrines and discipline of the Church of

England. One of his pamphlets I have now in my possession, which appears well calculated for the purpose it was intended; and I see not how the Quakers could answer it in a rational and scriptural manner. I believe the Christian Church could never boast of better men, take them as a body, since the days of the Apostles, than the Society's Missionaries to this country. They chose their profession from a pure love to Religion and the cause of Christ; not from the love of money, or the praise of men. They sought for no honour but that which cometh alone from God, and an approving conscience. Like their beloved Master, they were despised and rejected, and their religion was every where spoken against and vilified. As the Apostles were a spectacle to men and to angels, so were these men; and if they suffered not as martyrs, it was because the civil authority protected them.

CLERICUS.

BISHOP RAVENSCROFT'S SERMON.

In the Gospel Messenger for August, a brief account was given of the meeting of the North-Carolina Convention. The very excellent discourse delivered on that occasion, by Dr. Ravenscroft, Bishop of that Diocese, having just come to hand, we are enabled to lay some interesting extracts before our readers. The text is, taken from Amos vii. 8, last clause.

"Many suppose, that in the Episcopal Church, a greater laxity is allowed than in other denominations. But this manifests a total ignorance of all our institutions. No countenance is given or allowed to what is sinful; nor can any denomination pretend to greater strictness, than is required by the Canons and

Rubrics of the Church. We cannot help it, my brethren, if persons whose conduct is a scandal to all Christian profession, will call themselves Episcopalians: the discipline of the Church can be applied only to those who are known and received as communicants; and by those, compared with any other denomination, we fear not to be tested; yet with us, whatever may be the case with other professions, we know and confess, that much of the old leaven has to be purged out; and this will we do, if God permit.

"To this point, then, my brethren, let us bend our united attention; taking away occasion from those who seek it, and wiping out the reproach against us; firmly setting our faces against all conformity with the world in its ungodliness; and withholding our fellowship from all who walk disorderly. This we owe to our own souls, to the honour of God, to the credit and advancement of the Church, and to the souls of others; we owe it to that forbearing goodness which has once more revived us, and in agreement with which only, can we hope to prosper.

"As holiness is the mark of God's children, we are called to holiness, to severance from the world, its idolatrous pursuits, its vain and vicious pleasures, in ourselves and in our families. 'Wherefore come out from among them and be separate, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

"This is the doctrine of the Episcopal Church; this is the practice in the life, which all her precepts inculcate upon her members; which her discipline is constructed to enforce, and which no endeavours of mine

shall be wanting, God being my helper, to bring to full effect. —

“On the doctrines of the cross, then, as you have taken, maintain your stand, my reverend brethren. Preach them in the simplicity and sincerity of hearts that feel them, with the earnestness of men, who wish to save their own souls and the souls of others. The entire spiritual death, and alienation of man from God, by the entertainment of sin; the reconciliation of God to the world, by the sufferings and death of his only begotten Son; the atonement of his blood; justification by faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life, the only evidence of it, and the grace of God, in the renewal of the Holy Ghost, the sole agent from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, *‘salvation by grace, through faith, not of works, lest any man should boast.’*”

“But with these vital and Heaven-blessed doctrines, other points of edification to those of your charge, and to your general hearers, will require your attention, my reverend brothers, particularly that of the distinctive character of the Church. On this a most lamentable ignorance prevails, and most unfounded opinions are becoming established, not only among Episcopalians, but at large. To permit this ignorance to continue undisturbed, is to be false to our ordination vows, to our acknowledged principles, to the interests of our communion, and to the souls committed to our care; and however amiable in appearance, the principle on which we act may be, reflection shows it to be a mistaken one, and experience proves it to have been injurious. If we hold the principles that are indefensible, let us abandon them. But if they are our principles, interwoven into the very frame of our polity—impregnable in their truth, and essen-

tial in the great work we have in hand, let us not appear ashamed of them, or weakly afraid of the consequences, and thus become parties to that miserable delusion, which weakens us as a body, strengthens the ranks of our adversaries, and, I will fearlessly say, weakens the cause of true religion, by tacitly owning one division after another, until the great master-principle of the Church of God, its unity, is merged in the mass of Christian names, and swallowed up by the indifference and infidelity thus fostered.

“If, then, we would be found faithful to ourselves, to the Church whose commission we bear, and to the souls committed to our trust, this doctrine of the distinctive character of the Church, must be fully unfolded and laid before our people. Their attention must be called to it on the grounds of scriptural reason. The purpose of this wise and merciful appointment of Almighty God in the salvation of sinners, must be dwelt upon and enforced, by all those weighty arguments and authorities which the word of God so richly supplies. The importance and efficacy of authorized ministrations, of valid sacraments, must be elucidated and confirmed by the analogies which govern men in temporary things, and by the method so demonstrably resorted to by God himself, both under the law and under the gospel, to give certainty and assurance to men in things so unspeakably important. These are the points to be presented to our people, to be pressed upon the understandings and the feelings of our hearers, in connection with the other doctrines of the gospel—that they may learn to estimate aright their privileges, and valuing, to cleave to them.

“That Jacob may arise in his true character, a steadfast and uniform adherence to the liturgy and offices of the Church, as set forth in the book of Common Prayer, and administra-

tion of the sacraments, must be observed.

"In this duty, it is my happiness to believe, that you, my reverend brethren, are found faithful. As honest men, independent of your Christian character, I could expect no less. But in this liberal and latitudinarian age, this duty is sometimes rendered painful, by the wish to yield in some degree to the prejudices of a mixed congregation; and by the hope, that conforming in this respect, they may be won over. In aid of this dereliction of duty, the points objected, are artfully represented as things indifferent in themselves, and therefore to be yielded in favour of christian fellowship. All this, however, is mere pretence; for if they are points really indifferent, the fault must ever be with those, who on such grounds separate themselves, from what never can be viewed with indifference by any serious person. And whatever pretences may be urged, they are all fallacious, and proved to be so by experience. For whatever the principle of accommodation may be capable of in other things, it has ever failed in points of religious dissent; and I am yet to learn, in what instances the surrender of principles, or even of distinctive points, has profited those who have tried the dangerous experiment. My brethren, the attempt has ever been in vain, and has issued in weakening and degrading those who have resorted to it, and the reason is obvious: Principles, religious principles especially, are presumed to be well considered, adopted as the best, and on the highest authority. To hold them then, as things that may be dispensed with, may be accommodated, may be yielded, is viewed as the mark of a weak or an insincere mind.

"To act upon this expectation then, is to court defeat, while it is at the same time to expose ourselves to contempt, as men of lax principles and designing conduct. A stigma of all others the most severe upon a

minister of religion, who, in common with all Christians, but in a higher degree, ought to have his conversation in the world in simplicity and godly sincerity. And what has been the effect of such a course, in the trials that have unhappily been made by Episcopal clergymen? Has our communion gained or lost by it? Where is the addition obtained by this surrender of private and public principle? It has lost, my reverend and lay brethren, by this Judas-like method of betraying it into the hands of its enemies, with a kiss.

"And what have the individuals who have thus acted, gained by it? They have gained the name, perhaps, of liberal and charitable, and have lost the esteem of all sound churchmen: while they have not gained the confidence of those, who nevertheless flattered their enlarged views of christian liberty and evangelical piety; because, in the midst of this flattery, they are obliged to view them as false to the most solemn pledges that can be given of sincerity of opinion, and integrity of practice.

"In all such cases, the question with an Episcopal clergyman is not, whether our general principles, or our method of conducting public worship by a fixed form, be scriptural, profitable, or even evangelical; this ought to have been settled on the most serious investigation, before he assumes the orders of the Church. Whatever discretion he had as to this, and other points of required conformity, is then given up; nor can he continue to wear the livery of the Church, and thus act, without the guilt of the most sublimated perjury.

"For the increase and advancement of true godliness, let me recommend the observance and cultivation of family religion.

"Without this root and spring, under God, of all holy desires, all good counsels, and all just works, hope is vain for the Church and the State; we shall sink into a nation of infidels.

"That the practice has declined in the families of professing Christians; that it is abandoned in all others, is known by all who hear me at this moment. And that the consequences are the bitter fruit of increasing crime and profaneness, is recorded in every court, and witnessed by every sabbath.

"But, my brethren and hearers, could this be so, were the principles of our holy religion, early and carefully instilled into the minds of the rising hope of this great and growing christian nation? Was the fear of God, and the reverence of his most holy name, and the observance of his worship, and the knowledge of his life-giving precepts, inculcated and manifested in our families, would so little of it be seen in the world? Awake, then, from this torpor, ye Christian fathers and mothers—from this deadly delusion of adulterated religion, which is so fast swallowing up the dearest hope you can entertain of a happy eternity, with those who are dearest to you here. Trample under your feet those pestilent doctrines, which inevitably lead to this criminal neglect, by confining the hope, and by necessary consequence, the duties of the gospel to a chosen few. Arise to the blessed assurance of God's public message by his only begotten Son—that he hath not appointed you or them to wrath, but to obtain salvation by our Lord Jesus Christ; 'who by the grace of God tasted death for every man.' Believe this his true and faithful word, against all the sophistry of men; diligently use and apply the means provided by the wisdom and goodness of God, for your advancement in knowledge and growth in grace; and no longer suffer your children to grow up like the wild asses colt, alike ignorant of God and of themselves, of the word of his grace, of his sabbaths, his ordinances, his mercies, his judgments, and that eternity, in which all these end, and where you and they must meet, to

enjoy or to suffer for ever, according to the improvement or abuse here, of the talents committed to your trust.

"Oh! it is an awakening thought to contemplate a godless gospel family, assembled before the judgment seat of Christ, and to carry out the consequence to the misery that awaits them; and that misery doubled by the near and dear ties which connect them; Hell made hotter by the endless reproach—we neglected our children's souls—my father and mother hardened me against God—they trained me to perdition.

"Oh! it is a heart-cheering, soul-enlivening vision, to go in the mind's meditation, with the faithful father and mother, to the same awful tribunal, and see the holy confidence with which they stand and say, 'Behold us, Lord, and the children thou hast given us.' We have taught them thy fear, and by thy grace kept them in the way; we surrender them to thy mercy, through thy dear Son. 'Well done, good and faithful servants, ye have been faithful in a few things, enter ye into the joy of your Lord.' But who can speak that joy, when all the dear ties of nature in this life shall be refined, purified and perpetuated in glory; when conjugal, parental and filial love shall be swallowed up, but not lost, in the love and enjoyment of God for ever!

"And is this, dear brethren, a result, in the one case to be shunned as destruction; in the other to be desired as life? Oh, if it be! (and what Christian parent does not feel that it is all this?)—let the plain and certain road to the attainment of this blessedness be pursued by all. Discard for ever, my brethren and hearers, this murderous neglect of the souls of your children and servants; and as you are able, call them round the family altar, and invoke the blessing, the promised blessing of God, upon your holy purpose; restrain them from all violations of the Lord's day; cultivate his fear in their hearts,

and show, by the example of your lives, that you fear his name, and hope in his mercy.

"Especially upon you, my Episcopal brethren, is this primary duty enforced, by every principle you profess, by every obligation that can be undertaken, and by every sanction known to time and to eternity. Your baptismal sponson for your children involves it, by the solemn stipulations then entered into; and the promises of God therein sealed to them, is your full and sufficient warrant, to engage in this fruitful work, with assurance of success. Let, then, the inscriptions on your dwellings be, 'As for me and my house, we will serve the Lord.' To this source of supply, the Church looks for the enlargement of her border, the extension of her communion, for the spread of the gospel, and its triumph over all its enemies. —

"Our pecuniary means must be reserved for the wants of our own communion.

"This is so plain and obvious a duty, that at first sight it would appear superfluous to mention it; yet certain it is, that in this respect, Episcopalians have manifested an easiness in yielding to the solicitations of other denominations, which can be justified on no sound principle of regard for the Church, or feeling sense of the wants and privations of their immediate brethren; and the time I think is come, when it is absolutely necessary to act differently. Jacob is small, and he must continue so, if his patrimony is squandered upon strangers. It is the dictate of inspired wisdom, my brethren, 'that if any provide not for his own, especially those of his own house, he hath denied the faith, and is worse than an infidel.' This rule, both of reason and religion, will apply in the closest manner to the present condition of the Church in this diocess, and to the present duty of all the members and friends of our communion, and should

regulate and restrain the indiscriminate expenditure of her means, for purposes which, if not hostile, are certainly unprofitable.

"If I could paint to you as vividly as I have witnessed, and now feel the destitute condition of our brethren, men agreeing in faith, doctrine and worship with ourselves, and the general call there is, 'come over and help us,' the necessity as well as propriety, in the truest religious sense, of adopting and acting henceforth upon this principle, would need no enforcement from me. Your hearts would feel for congregations destitute of ministers and ordinances; Jacob's feeble hands would not be lifted up in vain; the Church of your fathers, and of your affections, would no longer be dry-nursed to succour her opponents; but all would be united for one object, and your bounty flow in one enriching stream of nourishment, growth and strength to our Zion. Oh! if I had but the thousands which have heretofore been drawn away from her exigencies, how easily would all our wants of this kind be supplied. It is gone, however, and regret will not bring it back. But if it shall teach us to adopt and adhere to a different course for the time to come, it will so far be a gain, and there is yet enough left in the piety, and affection and affluence of the Episcopal body in this diocess, to meet all our reasonable demands. All that is required, is to act upon principle by system.

"Much will be said against this my advice to you, my brethren; and I doubt not it will be called illiberal, uncharitable, perhaps unchristian. But by whom will such truly unchristian terms be applied to it? By those only, whose interest it is that you should not discriminate. By those, who act themselves as a body, and rigidly too, upon this very principle—who have drawn largely on the easiness or indifference of your liberality; but have never returned a

cent for the dollar, to our wants, and never will; or by those who cloak real disregard to all religion, under the motley mask of equal regard for all denominations. Regard them not, therefore, my brethren, but strong in the soundness of the principle, and the obligation of the duty as Christians and Churchmen, reserve what you have to spare in the service of Religion for the wants of your own communion. That certainly has the first and highest claim upon your ability, upon your bounty—a claim which no sophistry can invalidate—which no mistaken views of liberality and charity towards the opinions or the practices of others, should either weaken or defeat.”



For the Gospel Messenger.

ON THE PIETY OF MEN IN AUTHORITY.

THE blessing of Divine Providence may be expected to rest on that country, whose rulers are men of a religious character. Especially may this be expected in an elective government, since the elevation of wicked men implies an indifference to religion, as a preference for pious men implies the contrary on the part of those by whom they are raised to stations of honour and trust. Piety, there is no doubt, is an ornament to public life; and it needs scarcely to be remarked, that it is important, the influence of public men should be placed in the scale of piety. Who can doubt that the divine favour which, in a degree most thankfully to be acknowledged, attended our country in her revolutionary conflict, is to be attributed in part, to the respect for Religion manifested on all occasions, by Washington and others among our political leaders? Oh may the number of such characters increase more and more in our beloved country, until it may be truly

said, that all do fear the Lord from the least to the greatest.

These remarks were suggested by the following extracts from Sander-son's biography relative to Mr. Sherman, one of the most distinguished men in the Revolution, and one of the four prominent members of the Congress of 1776, to whom was committed the subject of the Declaration of Independence:

“As a theologian, Mr. Sherman was capable of conversing on the most important subjects, with reputation to himself, and improvement to others: that eminent divine, the Rev. Jonathan Edwards, acknowledged, that, in the general course of a long and intimate acquaintance, he was materially instructed by his observations on the principal subjects of doctrinal and practical divinity. As an avowed professor of Religion, he did not hesitate to appear openly in its defence, and maintain the peculiar doctrines of grace. He was exemplary in attending all the institutions of the gospel, in the practice of virtue in general, and in showing himself friendly to all good men. Hence, in his death, virtue, religion, and good men, sustained the loss of a sincere, an able, and a bold advocate.

“When he resided at home, he was accustomed, as a peculiar gratification, to retire to his closet and commit his thoughts to writing, or extract from books the wisdom of other times. His mind was always employed; and those hours, which were not interrupted by business, or public engagements, were generally devoted to reading and contemplation. The volume which he consulted most especially was the Bible: it was his custom to purchase a Bible at the commencement of every session of Congress, to peruse it daily, and to present it to one of his children on his return. To his familiar acquaintance with the pages of inspiration, may be attributed much of that extraordinary sagacity which he uniformly

exhibited. Although each day furnished its season for study and meditation, probably no member of Congress attended more thoroughly and laboriously to public affairs than Mr. Sherman. Every measure of importance received his deliberate attention, and in regard to them all he felt a solemn responsibility.

"He was extensively engaged in epistolary writing on abtruse points in divinity and metaphysics, with clergymen of the first eminence, whom he greatly loved and respected. Whenever the scriptures led him to conclusions different from those of his correspondents, his friendship and regard for them suffered no diminution. Among them were Dr. Edwards, Dr. Hopkins, Dr. Trumbull, President Dickinson, President Witherspoon, Dr. Johnson of Connecticut, and many others. —

"At that critical period in the life of man, when his passions are most untractable, and his reason least effective; when experience has not taught him to avoid the quick-sands and temptations of the world; without the fostering hand of a father to regulate his conduct, or the curb of education to check his evil propensities; at that eventful period, when the tenor of his earthly pilgrimage is, perhaps, conclusively established—Roger Sherman planted in a fertile soil, those seeds of virtue which bloomed forth in a rich and luxuriant harvest. He resisted the allurements, and escaped the snares which afflict and beset the progress of human nature; he buffeted the temptations which throng, in countless swarms, around the path of the young and inexperienced; and he triumphantly conquered a constitutional effervescence of the passions, which might have led a less energetic mind into misery and disgrace. In his early days he imbibed a remarkable inclination for reading and studious meditation; a propensity which, if diligently pursued, stamps an honoura-

ble character upon youth, even before the embers which they are feeding have been fanned into a flame. Mr. Sherman remarked to his family, that before he had attained the age of twenty-one years, he learned to control and govern his passions; and this great and important achievement he ascribed, in a considerable degree, to the perusal of Dr. Watt's excellent treatise upon that subject. It cannot be denied, that his success in this momentous contest, upon the issue of which all his best and dearest interests were at stake, was certain and decisive. His passions were naturally strong; but, notwithstanding the vehemence of feeling thus originally planted in his breast, he was habitually calm, sedate, and self-governed; mild and agreeable in society; universally benevolent in his regards towards his fellow-men.

"The foundation of his usefulness as a man, and his distinction as a statesman, was *integrity*, which, at an early period, formed one of the principal ground-works of his character, and was founded upon religious principle. All his actions seem to have been preceded by a rigorous self-examination, and the secret interrogatories of '*What is right?*'—'*What course ought I to pursue?*' He never propounded to himself the questions of '*How will it affect my interest?*'—'*Will it be popular?*' Hence his reputation for integrity was so unquestionable, that, in all the various decisions of public questions in which he had a voice, it is not probable that any man suspected him of a selfish bias, or of sinister motives, however strongly he may have been opposed to the measures which Mr. Sherman considered it his duty to support. This high quality, which is one of the most essential supports of religion and morality, and without which, no redeeming virtues can elevate man from his abasement, will, at least in some degree, account for the extraordinary

influence which he enjoyed in deliberative bodies. He possessed the essential requisite of an orator, mentioned by Cicero; he was universally considered, and was in fact *a good man*. When he reasoned, and expressed his opinion of any subject, no apprehensions were entertained by his hearers that any thing was concealed with a view to mislead, or that one reason was assigned, while a different one influenced his decision. Hence the arguments, which appeared satisfactory to his own dispassionate judgment, produced a powerful effect, and were peculiarly qualified, as well from their nature as the source from which they proceeded, to satisfy the minds of others. Many anecdotes attest the unbounded confidence which was entertained for the judgment of Mr. Sherman. Fisher Ames was accustomed to express his opinion by saying, 'That if he happened to be out of his seat when a subject was discussed, and came in when the question was about to be taken, he always felt safe in voting as Mr. Sherman did, *for he always voted right.*'"



From the Christian Observer.

ON FAMILIARITY.

THERE is a question I wish to see discussed by some one of your correspondents, as I really want information on the subject for practical purposes. It is this: How far it is the duty of Christians, and especially of our sex in the middling and higher classes of society, to condescend to the lower, for furthering their temporal and spiritual good, without leaving the station Providence has assigned them; and whether the wife of a Minister, for such is your correspondent, is bound by any peculiar obligations? I know that you will naturally refer me to the example of Him whom, when we call him *Master* and *Lord*, we say well, for so he is, and who yet took upon himself, not the form of a servant only, but also

the office, and left us an admonition on the services we ought to render to our brethren, sanctioned by his authority and example.

Now, really, Mr. Editor, I do hope and believe, that I would, on no occasion, refuse any menial office to the meanest of my neighbours around me; but it is not here that the inconvenience lies: There is an old saying, which I remember when a girl writing in my copy book, in large text, "Familiarity breeds contempt;" and where I was lately settled, I cannot but think that my sharing a meal with a cottager's family, or their partaking a cordial cup of tea at the vicarage, rendered my advice less influential, and made them much more ready to give counsel than to take it.

There is also, I presume, a marked difference in dress which becomes Christians of different stations in life; but, from frequent intercourse with them, I found many young women who copied the pattern of my hat or gown, with far greater accuracy, than the model given them in some tract, or explanation, I employed myself in reading to them. Besides, one liberty introduces another; and where are we to stop? If any familiar request is refused, serious consequences may be apprehended, and pride imputed so repeatedly, as at length perhaps not to be quite untrue. Redeemed by the blood of Christ are the rich and poor, without distinction of any kind; and if there be a partiality, it is doubtless in favour of the latter, on whom our blessed Master pronounced his earliest benediction. But my wish is to ascertain in this case the path of duty; and having ascertained it, cheerfully to pursue it, and to submit to all the contingencies attending it, whether it continues to present such vexatious circumstances as those to which I have alluded, or open as I proceed, to fairer prospects, which may abundantly compensate for my past disappointments. I am, &c.

LOUISA.

POETRY.

For the Gospel Messenger.

THE PILGRIM.

"Cease ev'ry joy to glimmer on my mind,
But leave! oh leave, the light of Hope behind."—Campbell.

SEE'ST thou yon Pilgrim so lone and dejected?
Heard'st thou that sob from his bosom arise?
Here seems not his home, for his eyes are directed
To yon peaceful rest, that's above in the skies.

The flow'ret that blooms in the freshness of morning
But serves to remind him of transient delight,
The bright beams of noon, the gay landscape adorning,
He sees soon consign'd to the deep shades of night.

He views all mankind in their eager commotion,
And knows that ere long they will silently rest;
He watches the weary-wing'd bird with emotion
At ev'ning descend to cower down in her nest.

And he seems to retrace much of sorrow and anguish,
His cheeks they are furrow'd by age and by care;
Ah! sad is the heart that is destin'd to languish,
Forlorn and abandon'd, a prey to despair!

Poor Pilgrim! I see thee sit lone and dejected,
I hear the deep sobs from thy bosom arise;
Oh! still keep thine eyes from this vain world directed,
Oh! keep them intent on thy home in the skies.

E. J.



HEZEKIAH'S PRAYER.

(2 Kings xix. 5 to end.)

FROM Ashur's vales when proud *Sennacherib* trod,
Pour'd his swoln heart, defied the "living God,"
Urged with incessant shouts his glittering powers,
And *Judah* shook through all her massy towers;
Round her sad altars press'd the prostrate crowd,
Hosts beat their breasts, and suppliant chieftains bow'd;
Loud shrieks of matrons thrill'd the troubled air,
And trembling virgins rent their scatter'd hair;
High in the midst the kneeling King adored,
Spread the blaspheming scroll before the LORD,
Raised his pale hands, and breathed his pausing sighs,
And fix'd on Heaven his dim imploring eyes,—
"Oh! MIGHTY GOD! amidst thy Seraph-throng
"Who sit'st sublime, the Judge of Right and Wrong;
"Thine the wide earth, bright sun, and starry zone,
"That twinkling journey round thy golden throne;
"Thine is the chrystal source of life and light,
"And thine the realms of Death's eternal night.
"Oh! bend thine ear, thy gracious eye incline,
"Lo! Ashur's King blasphemes thy holy shrine,
"Insults our offerings, and derides our vows,—
"Oh! strike the diadem from his impious brows,
"Tear from his murderous hand the bloody rod,
"And teach the trembling nations, *Thou art God!*"

Botanic Garden.

Miscellaneous Intelligence.

THE SICKNESS. It is with feelings of the deepest regret, that we advert to the recurrence of the *Yellow Fever* in our city, after an interval of several years. We had flattered ourselves with the hope, that, under the blessing of God, by paving many of the streets, and by widening others; by filling up the low lots in the suburbs, and the general attention paid to cleanliness, by the public authorities, we should be exempt from this scourge of warm climates. There was reason, however, to apprehend, from the continued and excessive heat, with the subsequent frequent showers of rain, promoting the decomposition of animal and vegetable matter, and the disengagement of deleterious gases, that sickness, more than usual, would prevail in the autumn. This expectation, unfortunately, has been realized. God, in his inscrutable Providence, has permitted "the pestilence to walk in darkness, and the sickness to destroy in the noon day." A gloom is spread over the enjoyment, which the prospects of an abundant harvest had excited, by this dispensation of the Almighty. And they who feel themselves secure, weep over the danger of their friends. To strangers, alone, are the terrors of this disease displayed. Adult natives, and others accustomed to the climate, walk securely amidst its ravages, and, by the mercy of God, are thus enabled to soothe the couch of affliction, and mitigate the pains and sorrows of a dying bed.

While every exertion should be made which wisdom and science can suggest, to remove the probable causes of disease, yet, we must look to a higher source for relief, "in the needful time of trouble." We must "cast our cares upon him, who careth for us." We must implore the protection of that awful Being, "in whose hands are the issues of life and of

death:" We must look for mercy to that ever-gracious God, whose ear is open to the cries of the penitent, who listens to the prayers of the contrite heart; and who "does not willingly afflict or grieve the children of men." "Unless the Lord keep the city, the watchman waketh but in vain." Unless the health of its inhabitants is preserved, by the mercy of the "Great Physician of our souls," the science and wisdom of man will be exerted in vain. To Him, therefore, let the sick and the well resort for protection and comfort; for when the judgments of God are abroad in the land, we cannot say, that the destroying angel will always "pass over the doors" of the natives; for even now many of our Children are torn by the ruthless destroyer from the fond embraces of their parents. Though some of our fellow-beings are called to their great account to-day, and others to-morrow; some in the present year, and others in the next, yet the dying and the dead speak to our hearts a language which cannot be misunderstood: that all, at length, must pass into eternity; that sooner or later all must die. "Seeing, then, that these things shall be, what manner of men ought we to be in all holy conversation and godliness," to escape the terrors of the coming judgment! Let us, then, awake to newness of life, and by a sincere devotion of ourselves and our families to the service of God, endeavour to avert his wrath, and make ourselves acceptable to him "in the day of our visitation." If we will not be reconciled to our offended Creator; if we are determined "to live as without God in this world;" if we prefer to indulge the worst passions of our nature, however abhorrent they may be in the sight of a pure and a holy God; if we set up our own opinions, or the opinions of the world, in opposition to divine revelation, we cannot reasonably expect, either in our individual or collective capacity, the

blessing of heaven. But if we sincerely endeavour to live in obedience to the divine will, we may expect, through the merits and intercession of the Redeemer, the blessing of God upon us, and our Country. For "he shall deliver us from the noisome pestilence. He shall defend us under his wings, and we shall be safe under his feathers; his faithfulness and truth shall be our shield and buckler. We shall not be afraid of any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor the sickness that destroyeth in the noon-day." Then may we say with the Psalmist: "Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God."

Theological Seminary. The second Annual Commencement of the *General Theological Seminary of the Protestant Episcopal Church in the U. S.* was celebrated in New-York, July 30, 1824. The Bishops, Clergy, Trustees, Faculty, and Students, assembled near to Christ Church, and thence walked in procession to the Church. The following arrangement was adopted on the occasion: The actual proceedings of the day have not yet been received:

Order of Exercises.

As the procession enters, a Voluntary on the Organ.

Introductory Devotions by the presiding Bishop.

Singing—last four verses of the 122d Psalm, with the Gloria Patri.

Dissertation on the propriety of giving a figurative interpretation to the passages of Scripture ascribing personality to the Holy Ghost. By Henry J. Whitehouse, A. M. of New-York.

Anthem by the Choir.

Dissertation—an examination of the charge brought against Christianity, that the motives it holds out for the good conduct of life are selfish

and mercenary. By James Lawrence Yvonnet, A. M. of New-York.

Presentment of the First Class by the Faculty to the presiding Bishop, for receiving their testimonials.

Address by the presiding Bishop.

Testimonials given.

Singing—five verses of the 56th Hymn, beginning at the 2d verse, with the Gloria Patri.

Concluding devotions by the presiding Bishop.

Voluntary on the Organ.

The following extract of a letter from a Clergyman of this Diocess, who was present a part of the time at some of the examinations, will be read with interest by the friends of the Seminary and the Church:

"Having been in New-York at the meeting of the Trustees of the Theological Seminary, and present at the examination of the two higher classes, I take the earliest opportunity to give you such information as I possess. What I say concerning the acts of the Trustees, is only that which I learned from some of them individually. The first meeting was held in Trinity Church Vestry, on Tuesday morning. Bishops White, Croes, Kemp and Brownell, together with a large number of clerical, and a few lay Trustees, were present. They held an adjourned meeting in the evening at St. Paul's. In the two sessions much business relating to the general concerns of the institution was transacted, and the Memorial from our Diocess read. A general regret was felt, that none of the ardent friends and guardians of the Seminary from our State, were present to contribute, by their zeal and ability, to the furtherance of measures for its future well-being. On Wednesday the examination of the Students commenced, in the room of 'the Historical Society.' The number of persons at it, was large enough to evince the interest which was felt on the occasion. The very handsome manner

in which the young gentlemen, who passed their last examination previous to receiving orders, acquitted themselves, did great credit to the Professors and to *them*. We could not but lament, that with such advantages, and after so long an existence of the School, only two persons were found ready to go forth from it, to preach the truths which have been so well taught. Mr. Yvonnet will be ordained on Sunday next. Whitehouse, the other graduate, is not yet of age. The Second Class was next examined. It consisted of three, and one of these is, perhaps, as great a prodigy of genius and learning, as is to be found in our country. His name is W——; he is between 18 and 19, educated only by a mother, and displaying a store of learning, and a splendour of talent, which are truly astonishing. He read a dissertation on the writings of St. Paul, which Bishop White, (I understand) remarked, 'would do credit to a profound Theologian of 50.' If his health is spared, and his thirst for knowledge continues, he will be an ornament to his profession and his country. In the afternoon of Wednesday, another meeting of the Trustees took place, at which a very desirable resolution (and one which I am told your memorial strongly pressed) was passed; to erect a suitable building, or buildings, for the Seminary. The place for the College edifices is the land presented to the Trustees by Mr. Moore.* A plan for the building was offered, but the Trustees who examined it, *generally* concluded it would be too expensive, and the meeting appointed a committee to report the next day, such an one as would come within \$20,000. I was obliged, from peculiar circumstances, to leave New-York previous to the Commence-

ment, but I saw enough to convince me of the great value of this Seminary. The attainments of its pupils were such as to qualify them for the proper discharge of their subsequent duties, and the doctrines they are taught are truly Orthodox. Nothing connected with the Church is more worthy of the zealous exertions, and the fervent prayers of her members, than is this grand engine of Piety and Learning."



To the Editors of the Gospel Messenger.

IF you think the following extract will interest any portion of your readers, you are at liberty to insert it in your Miscellany. It is part of a letter received some months since, from a truly pious member of one of our remoter Parishes—who, while in private life, *he adorns the doctrine of God our Saviour in all things*, is, in public, an ornament and blessing to his country. E.

"The death of — was, indeed a shock to us; for although an event which was long apprehended, yet it occurred at a moment when we were encouraged to hope, that it was possible he might recover. It was, however, one of those dispensations, in which the divine goodness is visibly manifested. The long and painful illness which he suffered, proved in the end a merciful preparation for eternity. His religious opinions had been before very unsettled, and approached almost to infidelity; but the constant contemplation of death brought him gradually into the way of truth; and in the last conflict he seemed to have all his doubts removed, and to be filled with religious confidence. The death of a believer, is certainly more edifying and convincing, than volumes written on the subject. When we see his faith increasing as the bodily strength decays, and his soul receiving a supernatural support, and

* Son of the late Bishop Moore, of New-York, and Professor of Hebrew and Greek Literature in the Theological Seminary.

acquiring more and more firmness, as it is about to leave this world, the proof is irresistible that there is a divine comforter present, who is then giving him a foretaste of his *heavenly presence*, and disclosing to his view the bright prospect of an immortal life. This was strikingly exemplified in the last moments of —; and in addition to this high and consoling evidence of his happiness, as one accepted of him with whom the penitent findeth mercy, God has been pleased to afford to all my family, a sensible experience of that blessed support from above, which the Gospel has assured to all who believe in it."



To the Editors of the Gospel Messenger.

GENT.—Should you deem the following extract of a letter, recently received from a friend in London, calculated to interest any of your readers, it is at your service for publication.

A SUBSCRIBER.

"*London, 30th May, 1824.*

"I have often thought of you, my dear —, in this month of May, which is the time of the Missionary Meetings; a period which excites much interest with those who are engaged in the cause of Christianity. The greatest part of the Ministers of the Gospel assemble in this metropolis from every part of the kingdom, to hear the reports of what has been doing by the Missionaries, who have been employed in this good work, in so many parts of the world. I was highly gratified in being present at the reading of the reports, with observations and comments on them, by the eminent divines, and others, who felt a great interest in the cause. Mr. Wilberforce, and two Members of Parliament, spoke with much energy on the goodness of God, who had blessed the labours of the Missionaries with such success. There were present about three hundred Minis-

ters of every denomination. Dr. Morrison, lately from China, who has translated the Bible into the Chinese language, delivered a very impressive account of the good he had been able to do in that country. He has presented the Bible to the King, who has received it with thanks to Dr. Morrison for so valuable a gift, and has placed it in his library. Many sermons have been preached, during the time of this meeting, on the subject of Missions. It continued about ten days. Mr. Irving was the favourite preacher on this occasion. His sermon was two hours and a half long; but his astonishing powers so arrested the attention of his hearers, that no fatigue or impatience was discovered. He exclaimed before he had finished his discourse, 'Brethren, my strength is almost exhausted, and I am afraid your patience is the same.' But they begged him to go on, and he had some refreshment sent him to the pulpit, which enabled him to proceed with renewed ardour. The service commenced at five o'clock in the evening, and did not end before nine. They chose for him the largest place of worship in London, which, it is thought, will contain eight thousand people, and, it is thought, there were at least two thousand who could not gain admittance. I have had the gratification of hearing this wonderful man. His doctrine is allowed to be truly evangelical; but his singularity and eloquence, I believe, gain him more admirers than converts. His Chapel is attended on Sunday by many of the nobility; he is very pointed at the folly and views which prevail among those of high distinction; and, it is said, that some of them are seriously impressed with his discourses. I last week heard a most excellent sermon in St. Paul's Church, for the benefit of 'the Society of the Sons of the Clergy,' by the Dean of Worcester. The Bishops and Clergy, and some of the Royal family attended, and contribut-

ed very largely to the collection. The sacred music was performed by the finest band and singers in England, which, with the loftiness and grandeur of the building, had a very sublime effect on the mind. I frequently hear Bishop Dehon's Sermons spoken of, and always with great admiration. I hear there is still a great sale for them. I have no doubt of their doing good in this country, where their value appears to be truly appreciated."

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THE following is from a letter received from the Minister of one of our inner Parishes, on a subject at once the most difficult and the most interesting to the Clergy. We think it a subject worthy of their utmost solicitude; and while we cannot take upon us, in any manner, the office of advisers, as to the conduct in which that solicitude should manifest and exert itself, we are glad to lay before all, both Laity and Clergy, an example from which encouragement and instruction may be derived. We know of other instances in which this species of ministerial duty is faithfully and effectually performed. The recent intelligence of this, which *we* have received, more extensively communicated through this medium, may at once add to the effect and permanency of these, and occasion some increase of their number. No mode of conducting divine service, under circumstances in all particulars, such as those to which this extract refers, being prescribed by the Church, the Minister must adapt one, in some degree, at his own discretion, care being taken, not unnecessarily, to depart from the Liturgy. We feel warranted in saying, that, in this instance, the mode adopted has the approbation of the ecclesiastical authority:

"There are, it is supposed, at least 2000 people of colour, who might, if they were so disposed, attend divine worship at this Church. Not more than 50 have been constant attend-

ants. Very few indeed, attend at any other place of worship, and that only occasionally. The moral condition of these people is not likely to be materially improved, I have been induced to think, by the methods ordinarily employed.

"Those which we have now adopted, were proposed to the gentlemen of the congregation, and received their hearty approbation. We have commenced a second Sunday service, exclusively for the benefit of the people of colour. We commence immediately after the other congregation are dismissed: and, except such as choose to be witnesses and observers of the scene, have dispersed. We sing before and after the prayers, and at the conclusion of the exercises. By giving the words out in half stanzas, many are enabled to join in this part of worship. We sometimes raise the Psalm of Praise upon more than 100 voices. I use the prayers of the Evening Service. The stated responses are retained, but the Psalms are necessarily omitted. I read such selected portions of scripture, as contain the principal facts of sacred history, and the principal doctrines and duties of Christianity; and explain them in a plain, familiar, extemporaneous address, adapted, as far as possible, to their humble understandings.* It is hoped, that by this method, many may be induced to attend Church, receive that instruction which, without books, can be in no other way communicated. It will enable the Pastor to become acquainted with those of them who are piously disposed, and to administer advice, encouragement, or reproof, as circumstances may require, and to bring forward such as may be duly prepared, to the ordinances. It is now five Sundays since we commenced. Four Sundays we have had the second service. On Communion

* Is not the catechetical mode of instruction more suitable to the condition of these people, and more likely to leave distinct abiding impressions?—*Edit.*

Sunday they receive only an exhortation. The first day we had rather more than 100. Last Sunday we had not less than 200. They hear with great attention and seriousness, and manifest in a touching manner, their gratitude and love to me. Two have just applied for advice and admission to the Church, who appear to be truly humble and penitent. I perform this part of my duty with unspeakable pleasure; and I pray God to add that blessing, without which all our labour is vain."

THE Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, was opened on the 16th June, and adjourned on the 18th. The Clergy consists of the Bishop, 43 Presbyters, and 3 Deacons.

Our limits will not permit us to give more, than the following extracts from Bishop Kemp's Address:

"These are the Episcopal services, which, with the blessing of Almighty God, I have been enabled this year to perform; in amount they stand thus: I have consecrated 3 Churches, I have visited 24, I have confirmed 499 persons, I have ordained 6 Priests, enrolled 4 candidates for Holy Orders, and licensed 2 Lay-readers.

"There are in this Diocese, at present, six candidates for Holy Orders, two of whom have gone on to the general Seminary to complete their studies.

"This institution, I am happy to find, has already raised the character of our Church, both in this and in other countries. And one of my Rt. Rev. Brethren, who had once some doubts as to the eligibility of the plan, is now satisfied, that it is the most likely way, under divine grace, to establish a character for sacred literature—to maintain the doctrines of the Church in their original purity, and to protect her worship from unnecessary and dangerous innovations."

EPISCOPAL ACT.

CONFIRMATION.

By the Right Rev. Dr. Bowen, Bishop of the P. E. Church in the Diocese of South-Carolina. On Friday, the 20th of August, 1824, confirmation was administered in St. Paul's Church in this

city, when twenty-seven persons were received to that interesting rite. Confirmation is administered annually in this Church, as in the other Churches of the city; and the number of persons on any one occasion confirmed, is, of course, inconsiderable. The considerations which have influenced the Bishop to repeat so often as once a year, the request of the Clergy of these Churches, to prepare persons for confirmation, and in which he has their affectionate concurrence, are chiefly, we believe, the following: If confirmation is administered annually, the number to be confirmed is not greater than the Minister can so personally instruct, (according to his duty as prescribed by the 21st Canon) as to present them, as far as human instrumentality can go, duly prepared for the solemn ratification of the Baptismal vow. At least, he may have the satisfaction of having endeavoured, that no individual, for want of attention on his part, (an attention where a great number are to be confirmed at one occasion, unavoidably less capable of being afforded) shall inconsiderately, and in ignorance of its intent, offer himself to this rite. The annual recurrence of confirmation, in a particular congregation, is, also, the means of keeping in exercise the Pastoral function, in that which is certainly one of its most useful and important bearings, viz. the religious instruction of the young; and thus, at the same time, of giving occasion for the intercourse of Minister and people, in a manner the best adapted to give interest and effect to the relation between them. It may be stated, as an additional, however minor consideration, that in large city congregations, it will unavoidably happen, that some, contemplating or wishing to be confirmed, will be prevented at a particular season, from presenting themselves, by sickness, necessary absence, or some domestic incident or circumstances, who will be impatient for the recurrence of a similar occasion, and ought, if possible, to have it afforded them. There are peculiar circumstances arising from the character of the climate, it may also be mentioned, which, here, give force to this consideration.

☞ We are requested to mention, that it is contemplated by the Bishop of the Diocese to hold an ordination of Deacons, at about the beginning of Advent, the Ember season in December, being later than for urgent considerations, it is expedient to defer it. Those concerned are expected to accommodate their preparations to this arrangement.

CALENDAR

FOR SEPTEMBER, 1824.

- 5. Twelfth Sunday after Trinity.
- 12. Thirteenth Sunday after Trinity.
- 15. Ember Day.
- 17. Ember Day.
- 18. Ember Day.
- 19. Fourteenth Sunday after Trinity.
- 21. St. Matthew the Apostle.
- 26. Fifteenth Sunday after Trinity.
- 29. St. Michael and All Angels.

**Literary Intelligence.**

Proposed to be published by Subscription:—The Family Shakspeare, in which nothing is added to the original Text, but those words and expressions are omitted, which cannot with propriety be read aloud in a family. By Thomas Bowdler, Esq. F. R. S. and S. A. This work was first printed in England in 1818, and has since passed through several editions. It will be published in 10 volumes, 12mo. at 87½ cents each to Subscribers, in boards.

Also: Practical Observations on Diseases of Children, by a Graduate of the University of Pennsylvania, (of 1802) and honorary Member of the Medical Society of South-Carolina; in one volume 8vo. of 250 pages: price to Subscribers \$1.50.

In the press: Spiritual Gleanings; or, Select Essays, with Scripture Mottos. By Mary Grafton. To be printed in one volume 8vo. at \$1.50 to Subscribers.

List of New Publications.**THEOLOGY.**

Lectures on the New Testament, with the Evangelists harmonized, and critical Notes interspersed. By the Rev. William C. Davis. To be edited by the Rev. Robert M. Davis, his Son, in 8 vols. 8vo. Vol. I. Yorkville, S. C.

An Exhibition of Unitarianism, with Scriptural Extracts, No. 1. Greenfield, Mass. pp. 35.

Sermons for Children; designed to promote their immediate piety. By Samuel Nott, jun. vol. 2d. 50 cents.

MISCELLANEOUS.

A Letter from the Wardens and Vestry of Christ Church, Cincinnati, to the Rev. Henry U. Onderdonk, on the conduct of Bishop Hobart towards Bishop Chase. Cincinnati, 1824, pp. 17.

Universal Geography, Ancient and Modern, on the principles of comparison and classification, accompanied by an Atlas on an improved plan. Modern Geography by W. C. Woodbridge, A. M. Ancient Geography by Emma Willard, Principal of the Female Seminary at Troy. \$3.

The Whig and Tory; a Tale of the American Revolution. By Mrs. C. A. Thayer.

Report of the Investigation by Council of the Charges against General Geddes, relative to his contract with the Council, upon their widening Berresford's Alley. Published by order of the City Council. Charleston. 25 cents. 8vo. 78 pp.

The Speech of Mr. Hayne of South-Carolina, against the Tariff Bill. Delivered in the Senate of the United States, April 1824. 25 cents.

The Stranger's Grave, 12mo. 87½ cents.

The Witch of New-England, 12mo.

AMERICAN EDITIONS.

Peter Schlemihl, from the German of Lamotte Fauqué, with plates. 75 cents.

Lives of the Ancient Philosophers, by Fénélon, late Archbishop of Cambray. \$1.

A Discourse of Church Government, wherein the right of the Church, and the Supremacy of Christian Princes, are vindicated and adjusted. By John Potter, D. D. Archbishop of Canterbury. 1st American edition. \$3.

The History of Matthew Wald: by the Author of Valerius, &c.

A Private Journal during a recent Voyage to the North Sea; by Capt. Lyon, R. N. \$1.

Athens; by the Author of the Ruins of Pæstum.

Memoirs of Captain Rock, the celebrated Irish Chieftain, with some account of his Ancestors. Written by himself. \$1.

TO CORRESPONDENTS.

HIERONYMUS, SCRUTATOR, E. F. and DELTA, are received, and shall appear.